HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The MINISTER'S QUARTERLY

Vol. XVII Winter 1961-62 No. 4

THE EDITOR'S PAGE 1

THE MINISTER AND HIS CRAFT

The Pastor and the "Radical Right" 2
—by Huber W. Klemme

Listen to Your Listeners 8
—by John R. Scotford

THE MINISTER AND THE CHURCH

Ministerial Procedures in the United Church of Christ 12

Summer Study Opportunities 15

THE MINISTER AND THEOLOGY

The Devil and Soviet Russia 16
—by Harold J. Berman

An Infinite Accent 20
—by Roger Hazelton

THE QUARTERLY FORUM

Humor in the Synoptic Gospels 24
—by Randolph B. Hellwig

The Theme of My Preaching 30
—by George William Halstead

Letters to the Editor 35

SPECIAL FEATURES

Contrition 7
Pater Noster 10
Take Another Look in the Mirror 11
Dedication for a Pulpit Bible 14
The Threat 19
To a Chaplain 23
Could This Be Church History? 27
Fathers and Brethren 36

ssued
n the
nterest of
The
arish
Ministry

Editor
NATHANAEL M. GUPTILL

Associate Editors
ROBERT C. BALDWIN
RAYMOND E. GIBSON
EDWIN B. GUNNEMANN
PAUL E. IRION
HAROLD H. WILKE

Poetry Consultant
ROBERT L. YOUNG

Editorial Assistant
MARJORIE I. POWELL

THE MINISTER'S QUARTERLY

Vol. XVII Winter 1961-62 Numbe

published quarterly by the Council for Church and Ministry of the
United Church of Christ

All communications should be addressed to the office of
THE MINISTER'S QUARTERLY, Room 24, 297 Park Ave. So., New York 10, N. Y.

Single copy 25 cents. Annual Subscription One Dollar.

Second class postage paid at St. Louis, Missouri
Printed by EDEN PUBLISHING HOUSE, St. Louis, Missouri

THE EDITOR'S PAGE

In this issue . . .

In our correspondence with ministers all across the land we are finding with alarming frequency, the question, "How can we deal with the John Birchers?" Our generation seems to be revisited by the spirit of the Know Nothing Party of the nineteenth century or the KKK of the 1920s. The article by Huber Klemme entitled, *The Pastor and the "Radical Right,"* will provide practical helps to answer this question, and reprints will be available from the Council for Christian Social Action. Another article, that by Professor Berman, entitled, *The Devil and Soviet Russia,* will shed needed light on a shadowy subject.

Of special interest to members of Conference and Association Committees on the Ministry, Association Scribes, and, in fact, all ministers interested in the maintenance of orderly procedures in ministerial standing, is the article entitled, *Ministerial Procedures in the United Church of Christ.* Ministers may wish to clip this and file it with their copies of the *Constitution and By-Laws of the United Church of Christ* as a resource for their own guidance and for counselling young people on the way to the ministry. In addition to this article all registrars of bodies granting ministerial standing in the United Church of Christ will soon receive samples of certificates and forms with instructions in their use.

Now is the time . . .

This issue is the final number of the current volume of the MINISTER'S QUARTERLY. This means that all of our pastors will soon be receiving their annual invitations to subscribe—either to the QUARTERLY alone or to the QUARTERLY and *Theology and Life* at the special combination rate. This appeal for subscriptions is our annual "moment of truth" because we have no barometer of the value of our efforts as faithful as the response you make. The rates are the same this year as last: $1.00 for the MINISTER'S QUARTERLY; $2.50 for *Theology and Life;* $3.00 for both when ordered at once from the Council for Church and Ministry office.

THE PASTOR AND THE "RADICAL RIGHT"

by HUBER W. KLEMME*

Some are . . . "anti-Communist" to the point of opposing every innovation since the Emancipation Proclamation as contributing to the triumph of World Communism.

ONE OF THE REAL causes of concern in recent months is the emergence of organized reaction, sometimes referred to as "the radical right." Ministers in many parts of the country report individual or group attacks on the liberties and reputations of citizens who take what are broadly identified as "liberal" positions, on the leadership and representative organizations of the churches, and sometimes on the very concepts of civil liberty and democracy themselves. Even more frequently they encounter among their members suspicion of or resentment toward such established policies as the United Nations, racial integration, labor unions, foreign aid, and social security.

This temper is not entirely new. Just a few years ago the late Senator Joseph McCarthy lashed out at institutions and personalities that did not accept his judgment and leadership. Yet the present mood is more pervasive. The leadership and the methods followed are more skillful, or at least "slick." There is more of an organizational base than merely the diabolical gifts of a single leader. More people have acquired sufficient property, income, and status to identify themselves with those who promise to protect these privileges. And the world situation has intensified the insecurity which encourages certain kinds of persons to grasp at easy explanations and desperate remedies.

The organized reactionary groups are of many kinds. Some of them are bas on religious dissent—such as the Ame can Council of Christian Churches, t Circuit Riders, and the Church Leag of America. Some take on the coloratu of "educational" enterprises, such as t "National Education Campaign." Oth are frankly economic and political their motivation. In this category fall t John Birch Society, the Christian An Communist Crusade, the Christian C sade, and various local or regional grou Some are extreme "hate" groups w strong overtones, if not explicit doctrin of anti-Semitism, anti-Negro sentime and doctrinal denunciation of the N tional Council of Churches. Some frenetically "anti-Communist to t point of opposing every innovation sin the Emancipation Proclamation as co tributing to the triumph of World Co munism. Others almost blend in ordinary economic and political conse vatism which is content to work for goals through educational and constit tional channels.

The true reactionary desires to go ba to some previous state of economic political bliss, and stands in violent " action" against the changes of the twe tieth century regardless of their merit. should be distinguished from the genui conservative who seeks to conserve wh he feels to be important values from t past but normally includes among the political democracy as well as proper free speech as well as free enterprise.

* Assoc. Dir., Council for Christian Social Action.

Alan F. Westin, Associate Professor of Public Law and Government at Columbia University, has put it well in a paper presented to the National Community Relations Advisory Council: "American liberals and conservatives both accept the political system, admit the loyalty of their opposition (despite sporadic mutterings), and use traditional political techniques." In contrast to these are what he calls the "fundamentalists" of both the left and the right. These, he says, assume that there are always easy solutions; when such solutions are not found they see the cause in terms of conspiracies led by evil men and their dupes; they reject the integrity and patriotism of those leading the dominant social groups and lash out against the political system, rejecting responsible programs in favor of drastic panaceas and "direct action" to break the net of conspiracy.

Our present purpose is not to catalogue or describe these groups. It is rather to propose a few steps, suggested by concerned ministers and lay persons who have had to face up to the problem, for coping with reaction in the church or in the community.

1. *Recognize the Symptoms.* The kind of reaction we are discussing is a disease of the social system, and the first step in curing any disease is to be sensitive to its manifestations. There is certainly room for a difference of opinion concerning some of the specific issues. However, where one finds those denounced as Communists who support the National Council of Churches, the pronouncements of the churches, the United Nations, the repeal of the Connally Amendment, responsible efforts to negotiate international differences, social welfare legislation, more adequate support of the public schools, or the protection of civil rights and civil liberties—beware of the infection. Whatever the merits or demerits of these measures, it is sheer madness, or worse, indiscriminately to label those who advocate them as subversive, and to assert that desperate measures are necessary to combat them. Sometimes the first symptom is a highly emotional resentment of criticism against the House Committee on Un-American Activities, or uncritical praise of its notorious film, "Operation Abolition." Such a person is not necessarily a disciple of Mr. Welch or Dr. Schwartz, but unless a strong antidote is administered he may succumb to the virus. Not only is he standing in the need of prayer; he is a proper object of pastoral concern.

2. *Know Something About the Underlying Causes.* Much has happened in recent years to upset what was considered our normal tenor of life. The "small town" situation in which nothing happened, except for the better, has been blown off the map. People accustomed to a homogeneous community full of persons very much like themselves have been confronted with a rapid influx of people different in mores and background, maybe different in color, who threaten to "take over" the PTA, the tennis club, and the city government by sheer weight of numbers. Even more traumatic is the experience of those who have had to take note of "different" people who were there all the time but whose existence and desires can no longer be denied.

What is more, profound economic changes have taken place which many persons do not understand, much less approve. The local business man often feels helpless in the face of competition from "big" business. Decisions he once expected to make for himself are being made for him in the home office of some large corporation. Here, in turn, management feels itself threatened as labor has more and more to say about more and more questions. The growth of business and labor, plus the hazards of an advanced economy, have brought forth more and more government initiative and control. Thus, in spite of the fact that most people in the middle and upper income groups are better off than ever, many of

them resent the restrictions placed upon free enterprise—by labor, by government, by the business world itself.

As if this were not enough, we are haunted by the overhanging danger of war, by the threat of Communism and its expansion during the past four decades, and by a world situation in which no nation, not even the United States, can make all the decisions. Add to this the fact that most Americans are unable to get directly at the prime movers of these dangers. So when Philbrick reveals the efforts of the Communists to infiltrate our institutions, it is easy for us to panic and to lash out at the nearest available victim. The person unable to undertake the hard work of subtle analysis or unwilling to await patient negotiation is tempted to assume that because Communists are against him, all who disagree with him must be Communists or their "dupes"—the President, the Chief Justice of the Supreme Court, the Roman hierarchy, or the Protestant Church!

This is not intended to dodge the necessity of rational discussion or to deny that much can be said on both sides of many of the issues cited. It is simply to recognize that underlying the reactionary point of view often is a heavy cargo of emotional freight, which has to be taken into account and sometimes is impervious to rational argument.

3. *Keep Close to the "Victims" and the "Carriers" of the Ailment.* A number of the pastors and others consulted by this writer suggested that it is important to keep in touch with and try to understand those who give expression to overt or latent rightist views. In his experience, says one pastor, many of these people are not fanatics but ordinary church members, involved in the normal activities of a parish, who would resent being called "reactionary" or "right wing." Another clergyman points out that the disaffection is in part occasioned by the feeling that everything—the government, the unions, the NAACP, the Supreme Court, —has gone against them, and now e the church is letting them down betraying what they regard as the norm and proper way of life. It is thus e for them either to disavow the Chu (denomination or council of church altogether, or to conclude that its org have no right to speak on troubleso issues without consulting them.

Where such people have not been co pletely alienated, it is very important keep the channels of communicati open. A number of those consulted u the importance of listening to the oppo tion as well as speaking to it; of tryi to involve them in church and int church life; of exposing them to indiv uals and groups, whether conservative liberal, who are prepared to engage in dialogue or controversy without losi fellowship; of assuring them that rej tion of their point of view is not rejecti of them.

This does not mean that dissident a disruptive groups should be invited come in and take over! Where righti are already in the fellowship of t church, the dialogue may take pla there. In other instances, discussions ha been set up between church represent tives and spokesmen of rightist grou to clarify the issues and seek to brin about understanding.

4. *Have Material on Hand—And U It.* Several correspondents reported th effective use of materials—on the issue on the rightist groups themselves, on th churches, and on the problem of com munism in a more adequate perspectiv "I take their material and at the sam time I give them some of mine to read, is a formula found helpful by som When the Air Force Manual controvers was rife, such men used the *Congressiona Record* for April 19, 1960. When th churches are attacked, *The Truth Abou the Churches* and other leaflets may b circulated strategically. When efforts wer made to show *Operation Abolition*, th National Council booklet and the CCS

packet on the subject were reported useful. When distorted portrayals of communism invade a community, some suggest using a more objective treatment like "*The Profile of Communism*" by the Anti-Defamation League, or John C. Bennett's *Christianity and Communism Today.*

5. *Take the Initiative.* Many who have considered the problem think it is important not to wait until the plague has invaded the community. They do not accept the philosophy of "let sleeping dogs lie." Thus in one church the Women's Fellowship conducted a panel on the John Birch Society, in which the effort was made to be, not neutral, but accurate, objective and un-emotional. When service clubs, professional organizations, and even churches are pressured to show the film, *Operation Abolition,* many individuals have pressed for "equal time" to present the criticisms or questions leveled against the film by the National Council of Churches and other responsible critics. In one community a social action committee, denied opportunity to present a critique of the film, was able to provide the desired information through the columns of the local press. Besides the use of the "Letters to the Editor" column, long range cultivation of editors, to help them see the groups and issues in perspective, has been useful.

In a number of instances, pastors stressed advance study of the climate of opinion and the issues, pertinent preaching on the challenges of the time, and a judicious pointing up of the conspicuous parallels between the methods followed by Communists and anti-Communists alike in subverting the institutions and the spirit of democratic society.

The importance of a vital pulpit ministry and a live program of Christian social action is borne out by one astute observer who comments that the ministers and churches which were being most badly shaken by rightist attacks were those that had "soft pedaled" social action. Where pastor and people had recognized the importance of dealing with contemporary issues, had accepted the inevitability of controversy and sought to use it creatively, they were in a better position to withstand these assaults.

It is very helpful when Conference executives speak out, meet with groups which take exception to church pronouncements, and support pastors who take unpopular stands in the face of possible "thunder on the right."

6. *Secure as Wide and Strong a Basis of Support as Possible.* A special word of advice is offered by those who have been exposed to tension situations; namely, that efforts to combat rightist assaults and to educate a community need to be well planned. The right wing is well organized and prepared to attack the unwary piecemeal. It is thus important to secure as wide a basis of support as possible. An individual or group that "sticks its neck out" should not be allowed to become isolated. Articulate support should be made evident from every available quarter. One should not assume that one "letter to the editor" solves the problem. Different voices, representative of diverse groups within the community, should be heard.

Where Roman Catholics and theologically conservative Protestants are willing to make common cause with us in the interest of freedom and justice, it becomes more difficult to make the "smear" stick. It has been observed that the "radical right" is more of a threat to the conservative politician (in terms of potential diversion of votes and funds) than to his liberal rival. When suspicion runs riot, those who have status and property may feel the backlash of hate no less than those holding unpopular opinions. At any rate, the true conservative has as much at stake as anyone in the conservation of personal dignity, respect for constitutional procedures, freedom of speech, and orderly change.

Whether conservative or liberal, as Christians, as citizens, and as men we have a common commitment to truth and fair play.

7. *Get Down to the Cure.* Thus far we have assumed that everything needful must and will be done to meet the problem of rightist reaction on its own grounds. We must meet their complaints with objective information and debate the issues on their own merits.

At the same time we need to move, on another level, to a deeper understanding of the nature of the Church and the character of the Christian life. Not long ago the churches cooperating in the National Council of Churches engaged in a Coordinated Emphasis on "Christian Responsibility for Freedom." The burden of this emphasis was the overriding obligation of the Church (no less than its right) to pronounce moral judgment on those institutions and practices which do not contribute to the maximum justice, order, welfare, freedom, and peace. It needs to be more clearly and widely understood that in engaging in this mission the Church inevitably comes sharply to grips with the prevailing standards of value in economic life, in our social class structure, in national or international arrangements.

Likewise, the superficial understanding of Christianity as paying lip service to decencies and claiming certain moral superiorities must give way to a more profound understanding of what it means to be "justified by grace on the basis of faith." This may not be anything more than a phrase to Billy James Hargis or Carl McIntire or the local leader of the John Birch Society. But the serious Christian, liberal or conservative, realizes that the true basis of one's security and worth is not in scapegoating or in the frantic scramble to retain or secure status, but in our acceptance by God as forgiven sinners.

On this basis, it may be possible to develop an understanding that there is room for all in the Church; that our views are partial and, therefore, divergent; that we will respect these differences and recognize our responsibility to be faithful to the best insight; that even in the fumbling and divided efforts of his people, God's Holy Spirit can be at work.

One of the most impressive comments on this problem was made by a layman who writes: "I think our pastors do need help. It seems to me they are well equipped for their role as counselor. They are oriented toward relieving tensions, anxiety and guilt. . . . Something seems to have happened to some of them in their role as teacher and preacher. Are some confusing preaching with non-directive counselling technique? Where is the incisive Word which cuts through our comfortable presuppositions and brings us to account before our God?"

A BRIEF BIBLIOGRAPHY

I. The Church's Imperative to Speak

Roswell Barnes, *Under Orders: The Churches and Public Affairs,* Doubleday Co. $2.95

General Synod of the United Church of Christ, *A Call to Christian Social Action in Society;* available from Council for Christian Social Action, 5c each

Christian Responsibility for Freedom, National Council of Churches, 50c each

J. Irwin Miller, *The World of Business and the Church,* National Council of Churches, 15c

SOCIAL ACTION Magazine, September 1959, *A Call to Christian Action in Society,* 25c

II. Attacks upon the Churches

The Truth About the Churches, National Council of Churches, single copy on request, National Council of Churches

Congressional Record, Volume 106, No. 71, April 19, 1960 pages 7669-7705

Ralph Lord Roy, *Communism and the Churches,* $7.50 Harcourt Brace—Thorough study of charges.

III. Rightist groups and activities

SOCIAL ACTION Magazine, March 1962. *Democracy and the Current Climate of Opinion*

"The John Birch Society and Communism on the Map." Supplement to the *Stimulator*, February, 1961. Published by Department of Social Action, Congregational Conference of Southern California and the Southwest, 3125 W. Adams Blvd., Los Angeles 18, California.

Packet "Operation Abolition," Council for Christian Social Action, $1.

Packet "Democracy Under Attack," Council for Christian Social Action, $1.

Truth and Freedom, reprints from the *Christian Century*, 407 South Dearborn Street, Chicago 5, Illinois. 10 copies, $1.

Alan F. Westin, *The Ultra Right Wing Today: Problems in Containment*. National Community Relations Advisory Council, 55 W. 42nd Street, New York 36, N.Y.

Eugene Schneider, "The Radical Right," the *Nation*, September 30, 1961.

Peter W. Salshich, Jr., and Hans Engh, "The Armed Superpatriots," Article in the *Nation*, November 11, 1961.

John Birch Society Documentation in the *Congressional Record*, Tuesday, March 28, 1961, pages 4657 to 4663.

Huber F. Klemme, *Anti-Communism: Hysterical or Constructive?* CHRISTIAN COMMUNITY, May 1961, Council for Christian Social Action, 10c

Ralph L. Roy, *Apostles of Discord*, Beacon Press, 1953.

IV. The Problem of Communism

John C. Bennett, *Christianity and Communism Today*, Association Press $3.50.

Theodore Draper, *Roots of American Communism*, Viking Press.

The Profile of Communism, Anti-Defamation League, 95c.

Herman F. Reissig, *How to Combat Communism*, Council for Christian Social Action, 20c.

V. Audio-Visuals

The Sound of a Stone, Rental $6, Bureau of Audio Visuals, United Church of Christ. Illustrates dangers stemming from rumor.

Question 7, produced by Lutheran Film Associates, presently shown in commercial theatres only. Portrays actual pressures experienced by pastor, youth, and Christian laymen in East Germany.

CONTRITION

Blazing, blazing in the sky,
Crimson fires flaming high;
Passion, pride and evil will;
Insane fury, searing still;
Burning, churning caldron swell—
Human misery, human hell!

Cooling waters quench the fire;
Tears of penance drown desire;
Cooling, cooling streams renew
Meekness, soft as sparkling dew;
Faith, forgiveness, hope and love—
Benedictions from above!

Calmness, self-surrendered will;
Emptied self with senses still;
Peace and peace and joy and joy,
Love and grace in soft alloy;
Never, never shall depart
From yielded self and lowly heart.

—John Joseph Stoudt
Norristown, Penna.

LISTEN TO YOUR LISTENERS

JOHN R. SCOTFORD*

The sweetest sound that greets the ears of the preacher is silence.

LIKE THE JUGGLER who keeps two balls tossing in the air at once, the preacher must attend to two matters at one and the same time: express the truth that is within him and maintain a lively contact with his hearers. He must plumb the depths of his own soul while at the same time looking into the eyes of the people before him. These are two quite different operations.

A preacher can easily become so absorbed in his own thoughts that he forgets whom he is talking to. The end result is that he is talking to himself alone. We have all seen this happen. The speaker has a good time, but first the minds, then the eyes, and finally the feet of the people gradually wander off. He may have expounded truth, but the truth failed to get anywhere.

The opposite can also happen. A preacher can be so anxious to ingratiate himself with his congregation that he loses sight of why he is there and becomes primarily an entertainer. Such speakers take a long time getting started. They tell why they came, they tell stories, they over-elaborate their illustrations. They are more anxious to commend themselves to their listeners than they are to tell them anything. When they get around to their message it comes as an anticlimax.

The Christian preacher is a middle man between God and the people. To do his work he must keep a continuous contact with both the divine and the human. He must speak for God but to his congregation. Our immediate concern is with this latter relationship. How may we keep our listeners really listening? How can we maintain an open channel between ourselves and the men a women in the pews?

ONE OF AMERICA'S greatest preache once said, "We may not like it, b the closest kin to the men in the pul are the actors!" Be that as it may, v can learn much from our public ente tainers. They enjoy one advantage whi is denied most ministers: they repeat t same performance many times. This e ables them to study the effects which th achieve and to improve their metho They become keenly conscious of wh the attention of the audience wande whether the laughs come where th should, how much breathless silence th can evoke for the big scenes. Actors c rarely look beyond the footlights, but th listen intently to what is going on o there. They develop a keen awareness the moods of the people before them a by trial and error work out ways of dea ing with them.

Nearly every minister has a pet sermo or a canned speech which he repea many times. It may get to the poi where his mouth will go through wit the performance with a minimum of a tivity on the part of his mind. When w know what we are saying too well o tongue plays tricks on us and we rever words, like the Englishman who want to say "our dear queen" but who can out with "our queer dean." When th begins to happen, it is time to get anoth talk.

However, when we have a sermon speech where there is no strain on o memory we have an opportunity to stu our effects much as does the actor. T much of this sort of thing is deadly. can make us self-conscious. It can defle us from our high function as the pr

* Former Editor, *ADVANCE;* Mt. Vernon, N. Y.

claimers of truth. Yet a little of this self-observation can be a blessing. It gives us a chance to get the habit of listening to our listeners, which can carry over into our Sunday by Sunday work. The more keenly we are aware of those people in front of us the more likely are we to use words which they understand and to utter them in a voice loud enough to be heard by all. He who looks into the eyes of his people is almost certain to speak into their ears.

A MINISTER SHOULD listen for many things. Some are warnings, others can lend him much encouragement.

Coughing is the most obvious danger signal for the preacher. People do come to church with colds which cannot be entirely suppressed and at certain seasons of the year there may be considerable honest coughing springing from physical causes; yet most coughs in church are psychological. Coughs are supposed to be involuntary, and as such are tolerated in public assemblies. Subconsciously we take advantage of this custom to express boredom or dissent. This can be deliberate, but usually is not. The wise preacher willl interpret one cough as a cold, a second cough as an echo of the first, but a third cough as a gentle hint that it is time to go home. What might be called honest coughs will come at his natural pauses, while sometimes a congregation will give a unison cough when he gets through as a sort of relief from the strain of listening. This is a good sign showing that the people have been giving close attention.

The children are another barometer revealing the psychological pressures which are at work on a congregation. Hungry and unhappy babies don't count, but small boys can be most revealing. Even though they may not understand what is being said they will at least keep quiet if the grownups about them are really listening. On the other hand, any inattention on the part of the adults is reflected in the twisting and turning of the small fry. If dad's mind has wandered away from the sermon, Sonny will soon find something to do with his hands and feet.

Smiles that become audible in chuckles are prime encouragements to the preacher —and more valuable than outright laughter. They mean that the people are really following him and that any subtle whimsy in which he may indulge is registering. In other words, the people are right with him.

The most rewarding portion of a congregation to watch is the choir. This is a prime argument for placing them so that the preacher can see them. Those who lead in the singing are more sensitive to what is going on than those who just sit and listen. If there is fire in the heart of the man in the pulpit, it will be reflected first in the eyes of the choir. But the reverse is also true. When choirs disturb us during the sermon we should begin, not by blaming them, but by asking ourselves what is wrong with the preaching. A restless choir may indicate a bored congregation.

THE SWEETEST SOUND that greets the ears of the preacher is silence. He hears most when he hears nothing from his listeners. He is really preaching when the ticking of the clock is the only competition which his voice encounters.

The pauses are the best part of any sermon, and the moments of silence the true climax of any service. It is when the preacher's voice is still that his listeners are likely to have their finest thoughts. When we cease to assail a congregation with words, God has a chance to speak to their hearts. This should be the ultimate goal of our efforts.

Silence is not something that just happens. In the church it is a positive achievement. Nothing demands more of the preacher.

For us to stop and listen is evidence of our own self-control. It means that we

are not nervous—or in a hurry. We have not forgotten something. We are in command of the situation. Silence is the prime way to secure attention—provided we are sure of ourselves. If some one is talking, stop and listen, and they will soon start looking for a crack through which to crawl. If you have lost the attention of the people, pause until you have their eyes all looking at you, and then make a fresh start.

But the best silence is not empty. Something has happened. An idea has been expressed or an emotion stirred. A period of quiet makes possible an inner response. It gives the seed which has been planted a chance to germinate. It encourages the people to think their own thoughts in their own way. This is priceless. It means that divine truth is really sinking in.

Silence does not come naturally to many Americans. They want something to happen all the time—possibly so that they may be spared the agony of thought. They need training in the practice silence. The great art of conducting w ship or preaching is to know just h much silence a particular group can t either in prayer or in pauses during preaching. Here, again, we should lis to our listeners. If we break the mo too soon we cheat some one out of so precious thoughts; if we hold our pe too long the entire effect may be dis pated. Nothing takes a finer ear on t part of both the minister and the orga ist than judging when to terminate period of silence.

We were once in a great church wh the congregation had been trained some years in the use of silent pray There was a brief period of preparati in which the thoughts of the people w given some direction. Then came t silence. You could hear nothing, and y you had a sense that much was going o It was very quiet, and yet the prayers the people seemed to be boring into o Man was silent, but God was speaking.

PATER NOSTER*

OUR FATHER, who in heaven art,
All-hallowed be Thy name,
Thy Kingdom come, Thy will be done,
On earth and heaven the same.

Give us each day our daily bread,
And our misdeeds forgive
As we our debtors' faults forbear
And in Thy love do live.

Protect us from the tempter's snare
And sin keep from our door.
Thy Kingdom, pow'r, and glory shall
Abide forever more.

* This poetic version of the Lord's Prayer by John Joseph Stoudt of Norristown, Penna. m be sung to *Serenity, Crimond, Dundee,* or other C.M. tune.

TAKE ANOTHER LOOK IN THE MIRROR*

Our orthodox friends have done themselves and us nothing but harm in wrapping the Bible in sacred tinsel of hyperholiness and haloing it with the unearthly aura of "God's Word. Approached with any such introduction the Bible becomes utter confusion. The red-blooded people who fill the pages of this greatest of books were not above thievery, incest, rape, murder, arson, slander, adultery, sadism, homosexuality, treason, and all the most revolting, brutal, and indecent forms of inter-personal relationships. They could beat their wives, butcher their children, and disembowel their brothers, and convince themselves that they were thereby doing the will of the Lord. This book is definitely not, in its entirety, recommended reading for children.

On the other hand, these same red-blooded people described so vividly in this age-old book could scale the heights of spiritual vision. There is no more beautiful language anywhere than in the Bible —and no loftier idealism, greater inspiration to kindness and forgiveness, more persuasive hope for ultimate human brotherhood, or more rational statement of the proposition that man has within him the spark of divinity. There are precious few of us who could muster the courage to stand up for our convictions at the price of literal, lonely crucifixion as did Jesus of Nazareth. Truly this man had within him a quality of divinity able to live with, and yet above, all the animal brutalities so common in his human brethren. We cannot but stand in reverent awe before his cross. The coming of such a man into the world well merits at least the thought of a brand new star in the heavens and the very universe singing for joy in the night. And the departure of such a man from the world can scarcely be described in any other way than his being taken up into the heavens and being set as a star in the firmament of forever.

Who ever "had it so good" as Adam and Eve in their mythological garden of Paradise? Yet they could not resist the voice of the serpent. What leader had less need to puff himself up than Moses? Yet he could not resist the temptation to take credit to himself for what only the Creator could have done. What king was more beloved and respected than David? Yet he could not resist the temptation of a beautiful woman. What man and wife had more opportunity to build themselves into a group destined to change the world than Ananias and Sapphira in the early Christian church? Yet they could not resist the temptation to make the check they wrote out for the church smaller than it should have been.

Take another look at the Bible. It is a mirror reflecting you. And remember as you look that you are capable not only of every brutality and folly described there, but also of every manner of greatness!

---

* By Franklin D. Elmer, Jr., Pastor, Woodside Church, Flint, Mich.

MINISTERIAL PROCEDURES IN THE UNITED CHURCH OF CHRIST

THE THIRD GENERAL SYNOD had not adjourned before people began to ask questions about how the procedures described in the new Constitution and By-Laws of the United Church of Christ might be implemented in the acting Associations and Conferences. During the intervening months long conversations have been carried on involving Association Scribes, Conference and Synod Executives, officers of the E and R Church and the CC General Council, and ministers and laity with a vital concern for the orderly on-going of the life of our churches.

The Over-Arching Principle

The first thing that needs to be said in answer to all these questions is that *Article V of the Constitution and Article I of the By-Laws of the United Church of Christ* are now the official statement of the goals of the United Church where ministerial procedures are concerned. For CC Associations and Conferences these now take the place of the *Manual on the Ministry in the Congregational Christian Churches.* For E and R Synods these Articles take the place of the parallel sections of the *Constitution of the Evangelical and Reformed Church.* They do not have quite the same kind of authority with E and R judicatories that the E and R Constitution had: but to CC bodies they have the greater prestige of having been adopted by General Synod rather than carrying only the approval of the Commission on the Ministry.

Acting Associations and Conferences will be seeking to implement them in ways appropriate to their own needs, and the Council for Church and Ministry is addressing itself to the task of aiding in this implementation. To this end certificates and forms have been prepared and approved by the Executive Council, and as rapidly as possible without undue haste literature will be prepared interpreting the Constitutional provisions regarding ministerial procedure.

Interim Procedures

Meanwhile, as the negotiation to effect realignment and consolidation of Conferences and Associations (from "acting" to permanent status) goes forward, the following procedures have been set up to assist the "acting" Associations and Conferences in their work. These have been arrived at after deliberation involving the President and Secretary of the Church together with the Director of the Council for Church and Ministry and many others called upon to advise them.

Students in Care. Forms for the notification of students that they have been received "in care of Association" are available from the Council for Church and Ministry. Each such form has a detachable coupon on it for the use of the Association in informing the Council for Church and Ministry of the establishment or renewal of the "in care" status.

Licentiates. Forms for Certificates of Licensure are available at the New York Office of the Council for Church and Ministry for use by all Acting Associations. These forms should be made out in triplicate with one copy being given to the licentiate, one copy reserved for the Association's files, and one copy being sent to the Secretary of the United Church of Christ.

Ordination. To secure a Certificate of Ordination for a minister soon to be ordained, an officer of the Association under whose auspices the ordination will take place may write to the Director of the Council for Church and Ministry giving the man's full name and the proper date, church, and Association, and request a *certificate of ordination.* The Council for Church and Ministry will then have a certificate prepared with the ordinand's name inscribed on it together with the signature of the President of the United Church of Christ (who will be asked to sign each certificate individually). The certificate will then be sent to the Association officer in an appropriate presentation folder. After the Ordination a report should be sent to the Association Registrar, the Conference Executive, the Secretary of the United Church of Christ, and the Council for Church and Ministry. A copy of the printed Ordination Service should be sent to the *United Church Herald.* Forms for these reports are available from the Council for Church and Ministry.

Ministerial Standing. Many ministers already ordained and enjoying full standing in the United Church of Christ have indicated their desire for a certificate of this status signed by the President of the United Church of Christ. These certificates are available, but *please do not write to the Council for Church and Ministry for one directly.* Any Association may have enough copies for its ministers if an officer of the Association will order a supply from the Council for Church and Ministry. Since some 8,000 ministers are involved the signature of the President of the United Church of Christ has been printed on these certificates; so it will be unnecessary to send a list of names with the order.

Installation. When a minister is installed in a church a report signed by the Conference Executive and an officer of the Association should be filed with the Association Registrar, the Conference Office, the Secretary of the United Church of Christ, and the Director of the Council for Church and Ministry. A copy of the printed Installation Service should be sent to the *United Church Herald.* Forms for use of Associations in making these reports are available from the Council for Church and Ministry. Certificates of Installation are also available from the Council for Church and Ministry for use of Associations desiring them.

Privilege of Call. This custom, new to Congregational Christians, is described fully in paragraphs 131-133 of the By-Laws of the United Church of Christ. When a minister of another denomination has been approved for Privilege of Call by the Association (ordinarily the Association within whose bounds he resides) an officer of the Association should notify the Director of the Council for Church and Ministry of this approval. The Director will then record this minister's name on the list of those having Privilege of Call in the United Church of Christ. He will then secure the signature of the President of the United church of Christ on a Certificate of Privilege of Call which will be issued to the minister. The minister may then present the certificate as a credential to any Association of the United Church of Christ where it will be recognized as having the same value as a Certificate of Ministerial Standing in the Association which approved the granting of it.

Citations for Pastoral Service. Citations for Pastoral Service individually inscribed and signed by several officers of the United Church of Christ are available for the use of Conferences or Associations wishing to honor a minister on a special anniversary of his ordination. These are available from the Council for Church and Ministry.

Commissioned Workers and Lay Ministers. While standards and procedures for Commissioned Workers and Lay Ministers have yet to be worked out in orderly fashion certificates are available

from the Council for Church and Ministry for the use of Associations which grant this status under the general direction of the By-Law provisions describing them. This is an area of the life and work of the United Church in which some living and thinking must be done before we are able to delineate recommendations for nation-wide use.

A FEW THINGS MORE should be said in conclusion:

1. The above are in no sense to be regarded as enforceable directives "from above" for the shackling of the freedom of our churches. Rather they are aven of fellowship which will give our minis a recognizable character in the ecume ical Church and will protect our churc from the raids of unqualified ministers

2. During these first months we w have "growing pains" a-plenty witho doubt, and these interim procedures m have to bend a little here and there accommodate special needs and concer

3. In areas not covered by these inter procedures acting Associations and Cc ferences will continue to follow patter now in existence until such time as wic patterns shall evolve.

LITANY OF DEDICATION FOR A PULPIT BIBLE

by HORACE W. PARSONS*

Minister: O how I love thy law! It is my meditation all the day.

People: Through thy precepts I get understanding; therefore I hate every false w

Minister: Thy word is a lamp to my feet and a light to my path.

People: Thy testimonies are wonderful, therefore my soul keeps them. The unfoldi of thy words gives Light; it imparts understanding to the simple.

Minister: Thy testimonies are righteous for ever; give me understanding that I may li

People: The grass withers, and the flower falls, but the word of the Lord abid forever.

Minister: Therefore, believing that God has more light and truth yet to break fo from out his holy word,

People: We consecrate this Bible to its sacred use.

Minister: To the public reading of God's word whenever the church meets for worsh

People: We dedicate this Book.

Minister: That we may profit by the lessons that were learned by men of old,

People: We will listen to the reading of God's word.

Minister: That today we may hear God speaking to us through the experiences a insights of the people in the Bible,

People: We will give heed to His word.

Minister: To the greater knowledge of Jesus Christ,

People: We dedicate this Book.

Minister: To the glory of God and the instruction of his church,

People: We dedicate this Book.

Unison Prayer: O God, our Father, unto whom we have access by one Spirit throu our Lord Jesus Christ, we give thee thanks for the revealing of thy Word to through the Bible. We pray for ears to hear and minds to understand what th wouldst have us learn through thy holy word. Grant that through the reading the Scriptures we may see thee more clearly, love thee more fully and serve t more perfectly, through Jesus Christ our Lord. Amen.

---

* Pastor, First Church, Keokuk, Iowa.

SUMMARY OF SUMMER STUDY OPPORTUNITIES FOR MINISTERS

UNITED CHURCH OF CHRIST
COUNCIL FOR CHURCH AND MINISTRY

(Write for information to the Council at 2969 West 25th St., Cleveland 13, Ohio)

Family Conferences

Place	Dates	Cost to Minister
Pastors' Family Conf. Blowing Rock, N. Carolina	July 11 (Wed.) to July 17 (Tues.)	Half actual expense for self and family (room and board)
Pastors' Family Conf. Estes Park, Colorado	July 31 (Tues.) to Aug. 6 (Mon.)	Half actual expense for self and family (room and board)
Pastors' Family Conf. Dunkirk, New York	Aug. 26 (Sun.) to Sept. 1 (Sat.)	Half actual expense for self and family (room and board)

Summer School for Ministers (at the Graduate Level)

Eden Seminary Webster Groves, Mo.	June 25 (Mon.) to July 20 (Fri.)	First $15.00 of travel expense paid by Council, no cost for room and board.

Chaplains' Retreats:

Berchtesgaden, Germany, and six in U. S. (for military chaplains),
write Council for Church and Ministry
2969 West 25th Street, Cleveland 13, Ohio

Summer Schools (BHM)

(Write for information to Board for Homeland Ministries,
287 Park Avenue South, N. Y., 10, N. Y.)

Deering, N. H.	July 11 (Wed.) to Aug. 1 (Wed.)	First $15.00 of travel expense, no cost for room and board.
LaForet, Colo.	July 4 (Wed.) to Aug 1 (Wed.)	First $15.00 of travel expense, no cost for room and board.

THE DEVIL AND SOVIET RUSSIA

by HAROLD J. BERMAN*

. . . the notion that because Communism is evil the people who live under it must be wretched is based on a false conception of evil.

AN OLD LADY WHO could never bring herself to speak ill of anyone was asked what she thought of the Devil. "Well," she replied after a pause, "he is very hard-working!"

The old lady understated the Devil's virtues. He is also very intelligent. He knows how to win friends and influence people. In the words of Bishop Emrich of Michigan writing on *Some Neglected Aspects of Communism*, "the Devil is not a derelict on 'skid row.' He is not a 'bum'; for this type of person is weak, pathetic, disorganized, lacking in will, sick, and not strong enough to stand against a single policeman. . . . The Devil is quite different. . . . He is patient . . . well organized, disciplined, persuasive, and attractive."

What makes him the Devil, says Bishop Emrich, is that "with all his virtues he is going in the wrong direction; and since he possesses virtues, he goes in the wrong direction effectively. The Devil, says traditional Christian thought with profound insight, is a fallen angel."

In both Soviet and American thinking there is a strong strain of puritanism which tends to turn opponents into enemies, enemies into devils, and devils into ugly monsters. An American reading what is printed in Soviet literature about life in the United States can on laugh at the fantastic caricatures th are presented to the Russian people sober realities. It is a bitter truth th Russians who get a chance to read wh is written about life in the Soviet Uni in American newspapers, magazines a books — and today more and m Russians get that chance—also find, ofte not reality but a ridiculous distortion reality.

In August and September of 1955, met in Moscow about ten United Sta senators and representatives who we taking advantage of the new "Gene spirit" to get a firsthand glimpse of wh they previously had known mainly fr newspaper accounts and committee r ports. Without exception they man fested great surprise, often amounti to amazement, at what they saw. In pa ticular they said they had expected find the morale of the people and t standard of living much lower than th appeared to be.

In May of 1957 in Moscow, I told th to the head of one of the largest Ame can communications networks, and added that I thought the American co gressmen had expected to find barb wire in the streets and people walki around with their heads hanging a their bodies bent. He replied, "We that's what I had expected to find."

Of the dozens of American touri whom I met during two visits to Russ the overwhelming majority said th found conditions of life in Russia mu better than they had anticipated. T

* Reprinted with permission from *The American Scholar*, Vol. 27, No. 2, Spring, 1958. Copyright 1958 by the United Chapters of Phi Beta Kappa. Mr. Berman is Prof. of Russian Law at Harvard University, Cambridge, Mass.

list includes newspaper editors, businessmen, college professors, college students, agricultural experts, women television broadcasters—and American specialists on Soviet affairs! Many of them said, half in despair and half in jest, "What am I going to say when I get back to the United States?"

It is not for the Russians to complain, of course, if Americans have too black a picture of their country; the Soviet policy of secrecy has been one of the important contributing causes of our misconceptions. But our own press and radio, our own political propaganda and our own scholarship also bear an important share of the responsibility.

Yet the real reason is deeper—deeper than Soviet secrecy, deeper than American one-sidedness in reporting. The fact is that together with a great deal of rubbish there are also excellent accounts of daily life in Soviet Union by American correspondents in Russia, and there are many American books which analyze Soviet institutions in an objective and scholarly manner. But American readers of these reports and books all too often simply reject, subconsciously, those images which conflict with their preconceptions.

Two years ago an American newspaper correspondent in Moscow wrote an account of the May Day parade in which he described people singing and dancing in the streets and enjoying themselves thoroughly. His newspaper published the account, but at the same time it ran an editorial in which it portrayed an embittered Russian people forced by their hated government to demonstrate in favor of a revolution which they did not want.

The correspondent, in recounting this to me, said that he thereupon wrote a letter to his editor in which he said, "I was there—I saw it—they were not bitter, they were happy, they were having a good time." The editorial writer wrote back, in effect, that they may have appeared happy, but that actually they could not have been happy, in view of the evils of the system under which they live.

IT IS PROBABLY FRUITLESS to argue about whether or not Russians are happy. It is of critical importance, however, to recognize that *the notion that because communism is evil the people who live under it must be wretched is based on a false conception of evil.*

It is a false conception of evil which assumes that men who believe in evil doctrines—such as the doctrine of world revolution or the doctrine of the dictatorship of the proletariat—cannot at the same time work to accomplish great humanitarian benefits. It is an elementary fact, for example, that under the leadership of the Communist party of the Soviet Union the number of doctors in Russia increased from about 20,000 in 1917 to about 300,000 in 1957, and that in the same period and under the same leadership illiteracy declined from over 50 per cent to les that 5 per cent.

It is a false conception of evil which assumes that men who ordered the shooting of Hungarian women and children attempting to flee from terror could not at the same time sponsor a series of reforms designed to humanize conditions of detention in Soviet labor camps and to improve the system of criminal trials in the interest of the accused. The assumption sounds so plausible—yet it is contradicted not only in the particular case of the Soviet leadership in 1956 but also countless times in history. Did not Cromwell, the great restorer of English liberties, treat the Irish with barbaric cruelty? Did not Americans who fought for the inalienable rights of "all men" at the same time buy and sell slaves?

A group of prominent American lawyers visited Russia in 1956 in order to observe the Soviet legal system in operation. One of them later published an account of his impressions, the gist of which was that the Soviet legal system, despite some superficial resemblances to

the legal systems of civilized countries, is *necessarily* a sham and a farce since the political leaders can and do rely heavily on force and secrecy as instruments of policy, and have absolute power to change the law as they will. Further, he argued, where there is no belief in God there can be no just system for the adjudication of disputes. In view of the satisfaction which all righteous people can derive from this reasoning, it is disconcerting to note that the great system of Roman law was developed under tyrants who employed terror against their enemies, who had absolute power, and who did not believe in God.

Is it really possible that Joseph Stalin, a cruel despot who ordered hundreds of thousands of people suspected of political opposition sent to labor camps in remote regions of Siberia without even the pretense of a fair trial, at the same time established a system of law and justice designed to operate fairly and objectively in nonpolitical cases? It is not only possible: it is a fact. But why should it appear strange?

Our notion that the tyrant can only do wrong is linked, as I have suggested, to our puritan tradition, with its fire-and-brimstone concept of hell. It is linked also to our national immaturity which leads us to see moral issues in terms of black and white, "good guys" versus "bad guys." It is linked, in addition, to an unconscious desire to cover up our own lack of high common purpose by creating an external symbol of evil, a Moby Dick, through which we find a release from our frustrations.

The fire-and-brimstone theory of totalitarianism, popularized in Orwell's *1984* and expounded in learned terms by many of our leading scholars, is comforting to us. Like the Pharisee we can say, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican."

Such self-righteousness blinds us to the true nature of evil. In the Bible the Devil tempts Christ with bread, w power over all the kingdoms of the wor and with miracles. So the totalitari state offers its followers economic securi political power and sensational technolo ical progress—all in return for one thir absolute subservience to the high pri of these gods, the party.

But why speak of the positive achiev ments of the Soviet system, people oft ask, when the most important feature that system is the lack of freedom to de the party line? And even granting th American writers have exaggerated t violence, injustice, bureaucracy and po erty of life under the Soviet regime, w should we advertise that fact? Don't w thereby weaken ourselves in our fig against communism?

The first answer is that if we ha begun to test truth in terms of how usef it is politically, we have already lost t most important battle in the fight again communism. The second answer is th it is only by giving full credit to t positive achievements of the Soviet syste that we can prepare ourselves to meet i challenge.

The soviet system as it exists in popul imagination—with 20 million priso ers in Siberian labor camps, worke ground down by management, every ten person an informer, people afraid to ta about anything—is no challenge to us all. Such a system could not survive single major crisis.

The Soviet system which actually h been created is quite different. It is working totalitarianism, a viable tota itarian order, capable of surviving t death of its leading personalities, capabl very likely, of surviving even a defeat war. It is a system which gives promi of achieving the very goals it has set f itself: economic security, political pow and technological progress—by the ve means it proclaims: absolute subservien to party discipline and the party line.

The challenge of this system is that

eets certain real needs of twentieth-ntury man—the need for unity and the eed for a common social purpose.

It is of no use to fight communism by owing that the materialist aims which proclaims can be achieved better by emocratic means, since the underlying ppeal of communism is not only in its ims but also—and primarily—in the rocess of mobilizing people to achieve ose aims. By creating a mobilized social rder, the Communist party provides eaceful outlets for service, self-sacrifice, iscipline and other virtues usually asso-ated with military life.

F WE REALLY WANT TO defeat commu-ism, there is only one way to do it. hat way is so obvious one would be mbarrassed to speak of it if it were not for the fact that it is the one thing that people who talk about fighting communism generally fail to mention. We must construct a social order in which the goals of justice, mercy and morality take precedence over economic security, political power and technological progress, and we must freely, through voluntary associations, pour into that social order the same spirit of service, self-sacrifice and common purpose that under the Soviet system is induced by party discipline.

Otherwise, Khrushchev's prediction that our grandchildren will be Communists may well come true (though of course they would not call themselves Communists but true democrats), and one of the most cherished American illusions may finally be disproved—that good always triumphs over evil in the end.

THE THREAT

by JAMES F. ESTES*

He was wrong.
He knew it when he said it.
Others knew it as well.
But he had to fight on,
Harder than before,
Because he was wrong.
He knew it.
Others knew it as well.
Then as he fought on,
He forgot he was wrong,
And fought the harder for it.
And one by one,
They forgot he was wrong,
And fought by his side
Till before long,
They all fought together
For him that was wrong.

---

*Pastor, Hillyard Church, Spokane, Wash.

AN INFINITE ACCENT

by Roger Hazelton*

Man is a theological animal, and the question he asks about himself is finally and chiefly a question about God.

What does it mean to be a school of theology? Yes, I know, the question might be dealt with by rattling off a list of things we do in this place—courses offered and taken, persons employed, meetings planned and held, degrees awarded, and the rest. But this would only leave us with the same question, driven down to a deeper level, posed now more insistently than before. What does all this doing mean? Or, adapting a phrase from Auntie Mame, what do you do when you are doing things? I propose to take this occasion to address myself to that more crucial and disturbing question.

I begin by noticing that our name is somewhat different from those used in describing other types of professional education. A law school or a medical school is named from the professions for which it prepares its students. A divinity or theological school, on the other hand, is named for one of the traditional disciplines into which humane learning has been divided. We do not, after all, try to make theologians, out of all students, at least in the sense of those who make a living by teaching theology. I shall hope to show a bit later how theology may have a broader meaning than this; but in schools like ours we are engaged in something more than purely professional training, though it should not be forgotten that theological education does mean ministerial training even if it means a great deal more. Theological education means initiation into a way of thinking and working, indeed a whole realm of meaning and a zone of being quite d tinct from any other. It is the Christ vision of life lived under God and praise of God, ordered and embodied the creeds and doctrines of the Chu which is what is meant by theology; a that is what gives both scope and fo to the sort of community a school su as ours is intended to become.

I do not need to remind you that t vision of life in the sight of God as ma known in Jesus Christ is being given hard time in the world today. Such vision does not come gliding easily smoothly into the perspective wit which most of us think and feel and a Why not? Chiefly, I think, because has been crowded out of our contem rary consciousness by other visions l demanding and less greatening—visio of success, security or status, the idols the cave and the marketplace and t cozy human nest. These are the allur ments which attract and hold the hea paralyzing and hypnotizing Christian u derstanding and effort, notwithstandi much talk to the contrary. They ha insinuated their way not only into t so-called world, but also into the s called church. They becloud and bede Christian people in their work and wo ship; and it would be a large mistake suppose that only laymen are subject them, for they also darkly mark the Chri tian minister's image of himself. Do not each of us fear failure, non-acce tance, aloneness, as among life's bitter enemies? And do we not all, in way either crass or subtle, try to exorcise ou fear by getting briskly on with the job a hand, by building up our pitiful dik against disappointment and despair, an by surrounding ourselves and our love

* Address by Dr. Hazelton on the Occasion of his Installation as Dean of the Graduate School of Theology of Oberlin College, Oberlin, Ohio, Wednesday, June 7, 1961.

ıes with flimsy barriers thrown up in the ce of threatening nothingness? Yes, I elieve we do.

You may reply that such considerations ave little to do with defining the purpose a school of theology, but I must insist ıat they have everything to do with it. Vhat men and women think of themlves, what they ask from life and how ıey move to get it, all this is the very stuff which theology is made. Despite what ems to be the common opinion, theology not a synonym for abstract irrelevance. ıstead it is, quite literally, speech and ıought about God — that is, human eech and thought, fashioned out of the isery and grandeur of our human condion. He who does not really understand an can scarcely claim to know anything gnificant about God. Whatever else it ay be, theology is also a way of renderg human existence, of taking the human easure, from the vantage point of faith God the Father of our Lord Jesus hrist.

I stress this point because ours is the ge, perhaps beyond all others, in which an has become an anxious question to imself. And I say that this is ultimately theological question, for surely I canot ask who I really am without inquirg what my *being* means, what I am to *ing*. And even if I do not ask the queson, I am actually raising it, since what exposed by my scurrying and striving a "loss of center" out of which one wise choice and steady character ın come. Our time is one in which ost of us know God as an aching abnce before we can encounter Him as a ealing, gracious presence.

The pity of it is that the religion of ogetherness" by which the multitudes ppear to live does not acknowledge this ct. That is why contemporary theology ıs often had to take its cue from outde the churches, looking especially to e arts for honest, drastic picturing of e way things really are with us. And is also why mere "churchiness" can never meet men and women at the level of their deepest needs and highest hopes. Because it simply reflects the going state of things, more of the same, it is unable to redeem the time in which we live.

MAN, LET US SAY, parroting Aristotle, is a theological animal, and the question he asks about himself is finally and chiefly a question about God. When we take the measure of a man, we do not simply take him as his own measure. In the words of Kierkegaard, "What an infinite accent falls upon the man who has taken God for a measure!" This may not make the living out of our life happier or safer, but it will be truer and stronger, cleansed of unreality and freed for faith and hope and love.

As man is a theological animal, so theological education is a matter of the total man, it involves both teachers and students in making decisions about those basic assumptions and loyalties which bring coherence and purpose to a fully human existence. That it also includes instruction in the skills of preaching, church school teaching and administration, group work or pastoral counseling goes almost without saying; but the major accent in theological education must always fall upon the man who has taken God for a measure. That man, or woman, who enters into theological study has, in effect, done just this, and both the perils and rewards of such an experience —the vertigo of radical doubt, the flickering of faithful assurance of the goodness of the living God—are at once open and possible. The study of theology is not a mastery of facts and truths which can then be applied neatly to future situations arising in the ministry; far more than trying a profession on for size, it is the growing of a self large, alert, and robust enough to bring God and men into living dialogue with one another.

THE CHRISTIAN MINISTER—who is he? We all know the stereotypes and caricatures; they cannot help us in our search

for an authentic self-image capable of making theological education come alive. I would say myself that we cannot do better than to see ourselves in New Testament light as disciples of one who took the form of a servant for our sakes. To be a minister is to be a servant. It is not to be what is often termed a leader. This is frequently obscured by the fact that a minister must be "out front," speaking to and for his people, planning and guiding their activities. But all this so-called leadership is on behalf of a more profound servanthood or serviceability to the durable worth and lasting needs of persons. Servanthood means finding self through losing self, that is, through becoming bearers of each other's burdens and helpers of one another's joy. The ministry, as servanthood, is a life-long training in the ways and means of love, which does not seek its own and which has become expert in bearing, believing, and hoping all things. This, and no other, is the shape and style of life to which a Christian minister is called daily.

I need not dwell upon the difficulties of maintaining in ourselves the servant-form, or the temptations in our work which operate insidiously to draw us away from it. The best of us are but disobedient, reluctant servants. Not all ministers hide behind the mask of professional self-importance, but it is a common dilemma that the clerical posture often frustrates rather than facilitates the doing of the works of love. What seems to be responsible for this is a faulty image of the church itself as an institution to be tended and promoted, an organization to be run, rather than a matrix of living faith and a channeling of God's gracious faithfulness to men and women who, despite all their religiousness, have not yet met the Eternal face to face.

For the Church, too, is a servant. It is in the world for the sake of the world. Its task is not that of housing God but of making way for Him, not that of hoarding faith but of giving it away. Devotion to the Church may easily become a ki idolatry unless it moves through an yond the Church to that great caus which the Church exists—the shee abroad of God's mercy and forgiven the human heart. And church wor comes in fact the work of the Ch only when it partakes of the charact witness and mission—witness to th storing and renewing purpose of and mission to the uttermost parts c earth. In the deepest possible sense Church is most itself when it is itself, when it cares most about another's will and serving another's

This is the Christian context w keeps theological education truly the ical. The Church and its ministry a the business, so to speak, of taking G the human measure. And this bec possible only because in Christ Go tered humbly, savingly into our time space, taking our mortal lot unto hi Long ago St. Athanasius wrote, thi of the incarnation, "Only that whi taken up can be healed." The same holds for every human situation which a Christian minister is faced. must be fully representative of m that is, vulnerable and pliable to needs and longings of real people—t is to serve in any sense as a represent of God.

Can this form of life-work be act learned? Can any school of thec presume to teach it? Quite plainl cannot be made the subject matter course, and it would be difficult, to the least, to fail or pass a student in kind of competence. And yet, there resources to be made available for or claimed and so oriented—the bibl message, the remembered Christian the skill and lore of the pastoral pre ing, and priestly office, all infused ordered by that Christian vision of and his world in the sight of God w I have called theology. These resou if they are to become one's own, nee

be given intellectual appropriation and imaginative rendition, alike in learning and in life. To make this happen, by the grace of God, that human brokenness may be mended and human emptiness be filled and human woundedness be healed, is what we do when we are doing things. It is our Father's business, and our own.

TO A CHAPLAIN

by MAURICE CLARK*

This man listens.
His grub comes from listening.
This man understands.
His pay-check comes
  because his business is understanding.
And down deep somehow
  you're almost crazy with joy
  because someone for once will listen
  someone for a change will hear
    your side of the story.
So he just sits there and listens
  and you're not always sure he understands
  but you feel a seriousness there
  that is in itself an understanding.
There is a sort of lawlessness here.
There is a kind of boundlessness—
  perhaps the Grace often spoken of—
There is a certain fickle infinity
  accepting your inconsistencies
  in this atmosphere with him.
And once in awhile you find yourself thinking
  that if God is like anybody
  you'd as soon have him like this guy
  as anyone—
  you find yourself wishing God to be
    a listener
    and understander.
A thousand things happen with you and the chaplain
  as the wavering moments
  the shadowy moments
  the decisive moments hanging in the balance
  are waded through.
And in the end
  at least one truth seems to emerge:
  It is equally possible to love a *man*, too,
  without fear.
Away and alone
  your thoughts of him often send a prayer
  rippling briefly across your lips:
    Father, give this man his daily grub
    For he shares
      he listens
      he understands.

* Chaplain, University Hospital, Columbus, Ohio.

THE QUARTERLY FORUM

HUMOR IN THE SYNOPTIC GOSPELS

by RANDOLPH B. HELLWIG*

The pages of the Gospels are alive with humor . . .

THE SYNOPTIC GOSPELS reveal that Jesus was a master of humorous comparison. His ludicrous yarns were hewn from the most common experiences. His thoughts dug deeply into men's conscience. His sayings and parables formed luminescent pictures in untrained, but eager minds.

But what mental image do we have of this historical figure? Do we think of him as a first century cleric who gathered his followers for quiet talks on sin? And his voice, is there a haunting acoustical quality about it as you hear him preach by the lakeside? This Jesus never lived. He is a product of man's stagnant imagination. Precisely what combination of circumstances brought forth many of the teachings of Jesus we shall never know. We know that often the *historical setting* given to a saying and parable is little more than a literary expedient. The authors of the synoptic Gospels, struggling with the problem of providing an adequate framework for the pronouncements of Jesus, connected the narratives by saying, "as Jesus passed on from there," or "another parable he put before them saying," or simply, "meanwhile. . . ." It is this important lack of biographical fullness in our Gospels which guarantes their authenticity. The Gospel writers were men of high integrity who did very little editorializing. We search in vain for their comments and impressions of Jesus. Yet how rich are these brief records if we will only use our poetic sense.

The scholar can be satisfied with explaining the message of Jesus. The te enjoys no such luxury. He must dis Jesus' personality, for people are prim attracted to a *person* and only later idea.

What Is Humor?

We have said that Jesus was a hu ist. What, then, is humor? Defin of humor go back as far as Aristotle defined the comic as "some defe ugliness which is neither painful destructive." Kant thought that lau was caused when suddenly some ex tion was transformed into nothin Sigmund Freud could not resist temptation to believe that humor release for certain inhibitions, an desire of the individual to revert to humorous childish fun. (Freud held there is no humor in the playful non of infants.) Henri Bergson believed hostility and feelings of superiority at the roots of humor. All laughte came ridicule. The long and imp lists of definitions of humor prove that its essence is a nebulous formula hides from us at every turn.

No one has been so successful in plaining humor as Max Eastman. H is, for Eastman, a "super-truth." The out of which it grows is human ex ence. Humor is concerned with com nicating experience by creating ludi pictures in the mind. Its properties disappointment, tragedy and pain. H doxically, humor and pathos are opp sides of the same coin. It is precisely delicate association which makes hu possible. Humor is tragedy taken p

* Mill Plain Union Church, Waterbury, Conn.

ully. We may laugh uproariously when a slapstick comic falls down an elevator haft, because we accept such clowning in un. How different would be our reaction f this same scene took place in real life. t is plain at once that to be mentally ealthy one must strike a balance be- ween humor and pathos. It should be qually plain that laughter is an expres- ion of our *involvement,* rather than an ndex of our detachment. It is a response o a deep-reaching, sensory experience. It vas during the height of the Civil War hat Lincoln wrote, "With the fearful train that is on me night and day, if I lid not laugh I should die." Humor is n answer to frustration in good con- cience. Byron understood the mechanics f the comic when he wrote, "If I laugh o any mortal thing, 'tis that I may not veep."

Humor is a priceless gift to the intel- igent man, for without it the sensitive oul would collapse. But not all humor s funny. The highest form of humor epresents an outlook upon life. It is aptured in those brief moments when we ook upon the human race in retrospect nd see the folly that men in all ages ave brought into their world. In good imes it seems so far off, so detached. There is no pain. Such pictures call forth pensive smile of compassion. It finds s highest expression in the words of the eatitudes, "Blessed are those who mourn, or they shall be comforted." This, too, s humor; it is a "super-truth." It is one f the great refuges of life, without which he sensitive soul would suffer great pain rom the bitterness of experience.

Humor in the Gospels

The first law of humor according to Max Eastman is that "things can be unny only when we are in fun." Ac- ordingly, we will not expect to discover uch of the humor of Jesus during the unday morning Scripture lesson. Often daily experience will give the reader ew insight. Suddenly certain phrases will come alive. They will sparkle, never again to be somber and lifeless.

The pages of the Gospels are alive with humor. Imagine a plump, little Pharisee sitting by a cistern carefully straining out every minor impurity from his cup of water. (Matt. 23: 24). With great care he folds his muslin strainer and places it inside his robe. Now at last he is ready to drink his cup of cold water. As the cup reaches his lips he sees a blurred image floating beneath his nose—a gnat! With pathetic patience he repeats the purifying process. Finally after many moments the water is again pure. The Pharisee closes his eyes and drinks. He is embarrassed. He has swallowed a camel—head, hump, and hoofs, all in one gulp!

Think how the people of the land must have chuckled when Jesus called the Pharisees "whitewashed tombs which outwardly appear beautiful, but within . . . are full of dead men's bones." (Matt. 23: 27). Imagine, if you can, taking a trip through Palestine with the assistance of a "blind guide." Notice, too, the brilliant contrast in the story of the Pharisee and the tax collector (Luke 18: 10-13), who went into the temple to pray. How the crowds must have laughed when he unveiled the secret thoughts of a Pharisee and presented them in the first person: "God I thank thee that I am not like other men. . . . I fast twice a week. . . ." The tax collector's speech was simple: "God be merciful to me a sinner." Here is the contrast. Here is the humor of Jesus.

His humor came easily, without cogitation. ". . . Which of you by being anxious can add a cubit to his span of life" (Luke 12: 25)? "Do not be anxious about tomorrow, for tomorrow will be anxious for itself" (Matt. 6: 34a). "And do not swear by your own head for you cannot make one hair white or black" (Matt. 5: 36).

Imagine telling fishermen, "Henceforth you will be catching men!" (Luke 5: 10). When some of those who heard his call

offered shallow excuses, he retorted, "Follow me, and leave the dead to bury their own dead" (Matt. 8: 22).

Jesus formed ludicrous pictures by turning the commonplace things of life upside down. Imagine having a speck of sawdust taken out of your eye by a man who has a log in his own eye (Matt. 7: 1-5). Picture a child asking for a fish and instead receiving a serpent, or asking for an egg and receiving a scorpion. Such a parent would be a fiend. Herein is the intrinsic quality of humor. The analogy uses common experiences—a child asking for a dry fish—and then turns them upside down beyond the realm of belief. Jesus asked, "What father among you . . . will give (his son) a scorpion?" (Luke 11: 11, 12). The answer is obviously, "none." This answer makes it possible for us to see humor in this analogy.

What sort of a world would it be where grapes were gathered from a bramble bush and figs from thorns (Luke 6: 44)? Picture a man lighting a lamp and then hiding it under a bushel so that he might sit in darkness (Matt. 5: 15). Think how the crowd must have laughed when he told them of a stupid ass that had fallen into a well on the Sabbath (Luke 14: 5). A jug of water could easily fall into a well, but a jackass!

Nowhere is the humor of Jesus so fully developed as in his parables. Consider the farmer who went out to sow. After a hard morning of work he returned only to find that the birds had picked the path clean behind him. (Mark 4: 4-9). Fancy the rich fool, (Luke 12: 16-21) whose land brought forth an unexpected harvest. He spent half of his time pulling down his barns! I wonder how Jesus made his gestures to mimic the frantic scurrying of this fool. Consider their delight when he described the frustration of the householder who hired laborers for his vineyard (Matt. 20: 1-15), and did not everyone smile when he told of the widow who "wore out" the old judge by repeated demands that he vindicate her of the charges made by her adversary (Luke 18: 1-8).

Perhaps the two most humorous parables of all are those of the Unjust Steward (Luke 16: 1-9) and the Unmerciful Servant (Matt. 18: 23-35). The steward in Luke's account is a "grafter" and swindler who has manipulated property for his own gain. When his doom approaches he realizes how ill prepared he is to make an honest living. Jesus exaggerates to the point of absurdity the steward's inability to provide for his own needs. "I am not strong enough to beg," says the steward, "and am ashamed to beg." (As if these were the only possibilities available.) His decision not to change until he has to, completes the caricature.

Consider the reaction of the disciples when he told them of a man, who, after having been forgiven a debt of a thousand dollars, seized a friend by the throat and demanded payment of a two-dollar debt. What expression came upon Matthew's face as Jesus told this story? Were they the tactics he had used as a tax collector?

Can We Reasonably Believe in the Humor of Jesus?

There is no possible way of being certain that the humorous twists which we have uncovered in the Gospels are the work of Jesus. Some of the incidents which the writer has cited are not humorous in other early strains. This is not to be denied. However, we must remember that our Gospel writers had no desire to create or even intentionally to present the humor of Jesus. The age demanded that they present him as the Prophet One, the Man of Sorrows. We know that when the divinity of Jesus came into sharp focus, his human traits became a source of frustration to many in the Early Church. As the years continued, the personal attributes of the carpenter's life grew dim. We search in vain for a glimpse of the humor of Jesus in John's Gospel.

To those who read the Gospels with
agination and an open mind, the ele-
ent of humor is apparent. It is a humor
at paints pictures, exaggerates, and in-
rts the commonplace. It is a humor
hich at its root convinces us that the
orld as we know it is not the really real.
his is a much needed message in our age. We need to be reminded that finally the world will be overcome. It is humor and Christianity which assert that society is not the ultimate reality. Man will be open to ridicule as long as he, like the rich fool, puts his hope in the materials of the present.

COULD THIS BE CHURCH HISTORY?

by Robert L. Eddy*

HE FOLLOWING SOURCE material was
und "in the literary remains" (sic)
the late Dr. Eusebius W. Walker, who
idently was planning an entirely new
nd of History of the Church which,
om the samples below, would have
eaded straight for paper-backing, or
ovies,—possibly even television (late
ening). We offer them here to the
aternity, confident that the more liberal
embers, at least, will not brand them
purious" with their scoffing-irons before
ey have even read them through.

I.

Jerusalem, 42 A.D.

ear Brother in the Lord:
This Monday night we are having a
eeting in the Hall of the Copper-Work-
s' Union, where we met last Pentecost
hen the Holy Spirit arrived on us. The
rpose of this meeting is to see if one
ul of Tarsus, an enemy of us all, who
w calls himself Paul, shall be admitted
the fellowship.

Grace be with you. Simon

Jerusalem, 42 A. D.

ear Simon:
Thank you for the notice about the
eeting. I'm sorry I can't come. That is
e night my Mystery Club meets, and
n in charge of the pass-word. I can't even go to this because my wife's people will be here to dinner, and they are of the other faith; they're all *epoptae* in the Eleusinian Mysteries. And I can't even come late and leave early, because I have to put up the sandstorm windows.

I'll be sorry if you don't get a quorum, but I don't think it will make much difference whether this Saul or Paul or whoever he is becomes one of us or not.

Best regards.
John

II

Wittenberg, Anhalt
30 September 1517

Dear Fellow-Christian:

Our beloved Master, Dr. Martin Luther, desires a meeting with us to discuss the real meaning of our Faith (Romans 1. 17) and in openly declaring his position. He is even talking about posting his beliefs in some public place for all to read. He needs your help this Monday night at eight o'clock at the usual place.

May the Spirit be with you,
The Clerk

Wittenberg, Anhalt
5 October 1517

Dear Fellows:

I'm sorry I can't make the meeting to discuss reforming the Christian Church with our old friend, Dr. Luther, but, you see, I have to work that night, and you know what the cost of living is these days;

* Pastor, North Congregational Church, oburn, Mass.

well, it's not what it used to be. Besides, I've been thinking this whole Reformation business over, and I've practically decided that you can't fight the Rathaus; the Roman Church is pretty big. So, why don't we just let everyone do as he wishes in this matter? It would be so much easier and tidier that way. This is the modern idea, after all, isn't it?

Best of luck.
Melancthon

III.

Leyden, The Netherlands
10 September 1619

In ye Name of God, Amen

You are hereby urged and summoned to a meeting this Monday night at the home of the Reverend John Robinson to see if we will join with others to sail to Virginia next year, there to establish a free commonwealth wherein by our united fortunes and energies, with the blessing of Providence, we may worship God according to the dictates of our own consciences, and rear our children to do the same. Pray attend this important meeting.

Wishing you grace, mercy and peace
William Brewster

Leyden, The Netherlands
16 September 1619

Respected Elder:

This idea of going to America is the greatest we've ever had. We'll not only be free to do as we please, but we can join in business with others already there (good, progressive business-men, I hear). What with the rum, slaves, and molasses which can be passed around there should be enough profit for all. After all, I always say, nothing builds up a church like some good, solid money-making projects; somebody's got to pay the bills.

But as far as *my* going to America is concerned, "putting in all my fortunes," —that sort of thing—I'm afraid I'd have to think twice. In the first place, I've been with the Separatists because I'm against the Established Church. As a matter of fact I'm against having to any church too much of the time, be I've always believed that I'm just as as them as goes every Sunday, and it the Psalms you sing but the good y that gets you into heaven, so why d have to go to church?

Besides, if we went to America, what we know about America to g why, half of us would die the first w so I say it can't be done. We'd l just stay here or go back to England maybe try to patch up with the E lished Church. The services there are pretty on Christmas and Easter, w go. Anyway, I'm with you in spirit.

Yours Faithfully,
Myles Stand

IV.

Our last item, dated A.D. 1980, n obscure, is apparently in an entirel ferent, positive vein, though Mephis eles here says it is part of a piece was rejected by the office of *Am Stories*. The pink slip, he says, read we are sorry we cannot accept this it is too improbable . . . try again. Mephisto is looking on the worst again; that's his business. The sto not too improbable, perhaps; just to frequent. Anyway, here is a fragme it,—a telephone conversation:

Jones: Hello, Mr. Smith. This is J

Smith: Yes, Jones.

Jones: Mr. Smith, I don't think I come in to work next Monday nig

Smith: What do you mean you come in to work Monday night? I you know we're out to beat produ records? Now, what's the matter you can't come to work, eh?

Jones: Well, there's going to be a me at my church that night, Mr. S We're going to find out how to people why they should go to ch

Smith: And you mean to say you wa cut work to go to that? Well, y lose your night's pay for that nig

Jones: There could be worse things

that, Mr. Smith. A blotter by my phone here says, "A man's wealth consists not in the abundance of the things he possesses."

ith: Well, possessions are 'way ahead of whatever is second. If I can't find a substitute for you, you'll lose your job too. What do you say to that, Jones?

nes: I'll count on your finding a substitute in the first place. My blotter here goes on to say, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Mr. Smith, my church needs me for just that one night this month. I think my church is working for the Kingdom of God. If I'm working in a society where a man can't take one night off for his church without getting fired, then there's something wrong with that society. It has become something that night-work in a shop won't save. The plain fact is that God will take care of me. I feel good when I think of that. And I feel good when I work for his church, because, with all its faults, its shabby building and its slouchy members, it's still his church. I think if we work hard enough some day it will be something better. The thought of that makes me feel good too, Mr. Smith.

Smith: Say, Jones, where is this church, and how can I get into it?

THE THEME OF MY PREACHING "CHRISTIAN OBEDIENCE"

by GEORGE WILLIAM HALSTEAD*

"My meat is to do the will of him that sent me and to accomplish his work."

I SHOULD LIKE to select one strand of my own thinking and see it as a crystallization of my basic working philosophy as a Christian preacher. I see this as something not at all unique in myself but as a phase of a general climate shared by many, as I have seen it developing in my own life. It has developed out of the necessities of day by day and week to week ministry to persons in some rather representative average churches. I speak to you then this afternoon on the theme of my ministry, its preaching oriented and structured in Biblical theology. This theme I would call the theme of Christian obedience. I preach with the knowledge that I speak within the Christian Church and tradition; that I speak to that Christian community concerning the things of deepest importance to it in determining the direction of its life.

There are those who speak cynically of preaching as though it did not "cut much ice." I do not preach upon that assumption, but rather assume that here is a group of persons in dead earnest about the condition of their souls and the direction of their individual and collective life. I know that this is a rather gratuitous assumption to make about any group of people. Actually, they will represent all degrees of interest and dis-interest. Nevertheless, thus I preach in the conviction that some among that listening congregation are at critical life decisions, asking often times, "What would the Lord my God have me to do?" Possibly they are not asking the question in any such exalted terms; but that in essence is the meaning of their quest.

Thus the intention of my ever-recu theme, approached in many ser through many texts is to "lay it o line" that Christian discipleship essence a call to Christian obedi loyalty and responsibility.

This theme of Christian obedience steadily developed, deepened, and f its expression in some way in a every sermon, and further, in emphasis I undertake to make in ministry to the church in its larger li

1. First I will speak of Redemp Obedience and Responsibility in Old Testament.
2. Next I would seek to discover in New Testament whether this pattern prevails.
3. And finally, I would speak my in its understanding of the preac use of the Bible story in urging C tian obedience and Christian resp bility as I have found it to be central theme or message of ministry.

THROUGHOUT THE OLD TESTAMENT the theme of God's redemption deliverance of Israel in definite histo situations. The reason for this recu emphasis lies in the fact that the He people constantly remembered the verance which had created them people—that is, the fact of the Exo "Once we were slaves, but we got a This was not an accidental event, b deliverance by God of a people whom had chosen to be his people. Deliverance, the Exodus, was a neve be forgotten fact. It is illustr remembered every time the Jew enters Passover season. The Jew rememb

* Pastor, Trinity Church, Gloucester, Mass., part of an installation paper.

d remembers how God delivered Israel
d made of them a people.
"It was with a mighty hand, and
with an outstretched arm, and with
great terribleness, and with signs and
with wonders." (Deut. 26: 8)
ius God (Yahweh) had brought them
th out of the Land of Egypt. Further-
ore, they were to remember it continu-
y as the reason for their faithfulness,
their obedience in all righteous
servance.
"When thy son asketh thee in time
to come, saying, what mean the
testimonies, and the statutes and
the ordinances which the Lord our
God hath commanded you?"
"Then shalt thou say unto thy son,
'We were Pharaoh's bondsmen in
Egypt: and the Lord brought us out
of Egypt with a mighty hand; and
the Lord showed signs and wonders,
great and sore upon Egypt, and upon
Pharaoh, and upon all his house
before our eyes; and he brought us
out from thence, that he might bring
us in, to give us the land which he
swore unto our fathers . . . and it
shall be righteousness unto us, if
we observe to do all this command-
ment before the Lord our God, as he
hath commanded us." (Deuteron-
omy 6: 20ff)
Without further documentation, I will
sume that you are all familiar with the
velopment of the moral theology of the
ebrews through the generations follow-
g from the central foundation of
liverance. Indeed the story of the
eation itself (framed and written after
e Exodus, and influenced, to be sure,
the other creation mythologies of the
ar East, the Assyrian particularly) is
ade majestic and towering above all
ier creation concepts by the character
the Redeemer God who had delivered,
d who would deliver his people.
From this deliverance, and their
ntinuing experience with the Living
od who not only had delivered, but
would deliver them, the Jewish people derived the basic and controlling principles of their theology. They inferred that the God who had delivered them revealed in that event his sovereign will and character in relation to the lives of men and nations. Thus they learned to look for and to expect to find his purpose disclosed to them in concrete historical situations in which he was working out his moral purpose. Human events were not caught in a labyrinth of fate, but were purposive, directional and redemptive with respect to God's people whom he had chosen to be his people. This historical situation pointed forward to an issue in history, an end, an *eschaton*, a fulfillment in which the elect would have their place.

As to their relationship to the God thus conceived, the people of the Bible thought of themselves in the framework of the Covenant. God had elected, chosen them for the purpose of carrying out his activity. Historical tragedy was profoundly experienced as a result of the betrayal of this Covenant, and an unfaithfulness in Israel: "Me they have forsaken, the fountain of living water, and hewn themselves cisterns . . ." or "they corrupt themselves . . . in following other Gods to serve them, and to bow down unto them."

The condemnation of idolatry of every sort is not mere resentment at the competition of opposing faiths but revulsion at the sin which represents a brokenness of this holy relationship, the Covenant.

Rather than to extend these remarks further I would turn to what is the corrective everywhere in the Old Testament. Men are called upon to repair the breach of this broken holiness through repentance, obedience and true righteousness. This is the burden upon the conscience of every seer and sayer of Israel. Every prophet intends to produce a reminder, to provoke a repentance and consequent obedience to the Covenant binding between Israel and Israel's God.

In some of the prophets, such as Amos, the note is one of judgment. In some cases it is a note of sorrow and loving hope as Hosea proclaims the redemptive intention of Yahweh. But in all the prophetic literature we are never to forget the God whose character is moral, constant and abiding. What is required of man is a life which reflects the moral God with whom his people are in covenant relations: "What doth the Lord require of thee, but to do justly, love mercy and to walk humbly with Him?"

Recurrently, there is the expectation in the Old Testament that the God who has delivered and redeemed Israel will continue to deliver. The Creator also re-creates. While God's salvation is eternal, the expectation is that God will act in certain crises in history, in mighty acts of redemption. The Old Testament does not speculate about what God is like, but tells what He did, notably at the Exodus and the release from exile for a people utterly helpless and enslaved. This does not mean that "God does it all and man can do nothing." Rather it means that God having done for us what only God can do, it remains for man, in loyalty and obedience, to do what only redeemed man can rightfully do—trust and obey.

Turning now to the New Testament I would begin by pointing out that in the New Covenant, everything that the Deliverance, the Exodus, means under the old, Jesus Christ means to the Christian. Jesus Christ is the redemptive event of the New Testament—the New Covenant. It is the salvation of God which discloses his character. Man learns what God is like through what He does. In Israel, He is the God who delivered us when we were slaves. In Christendom, Jesus Christ is God's Act. In Jesus Christ we see what God does, what He intends, what his purposes are.

It was the deliverance at the Exodus which created Israel as the "people of God." Likewise, it is Christ's deliver which creates the people of God i New Covenant. Jesus is the beginni a new community which takes its d ture from him. In a sense this new munity, the Church, becomes an exte of the incarnation. It is the "new Is of God. Under the old dispensatio elect of God were an ethnic group Jews, but under the new dispensatio people of God, still in some sen remnant, are a new spiritual comm with a universalism over-passing ethnic bounds.

> "For there is no distinction betwe Jew and Greek; the same Lord Lord of all." Romans 10:12

The church is an historical commu created not by a word, "Thou art and upon this rock I build my chu but created by faith in Christ Jesus. Church is a creature of responsive h created in Christ Jesus to serve purpose. Thus God is understood a find him in Jesus and his Church. we are to note the analogy to the Testament understanding of God the midst of the Jewish religious munity and continuity.

One Good Friday I heard Dr. Rayn Calkins preach on the text John As I recall he said "This text is a c Everything the Christian believes it. God is a loving God, who love world, that none need perish, but th might have everlasting life. Believin Jesus is taking Jesus at his word." is what I mean about Jesus' deliver The Christian accepts Jesus Chris the Deliverance, his salvation, a red tive event, and from that fact the e structure of Christian believing living unfolds.

No one did this more magnific than Paul the apostle, who did not w an intricate theology, but whose letter is studded with brilliants w reflect the Glory of God whose light shown in our hearts throught Jesus C "While we were yet sinners, Christ

us." "God was in Christ reconciling world unto himself."

n the Gospel that I preach the response this gracious act and deliverance is ristian obedience. As I have said, s is and must be stated and illustrated ek after week from text after text. The ce of obedience is the responsibility l the appropriate response of the ristian to God's Act in Christ. Jesus lly begins this revelation where the at minds of the past leave off—Amos, sea, Isaiah, Jeremiah. I do not really ply any discontinuity between him and m, however, for Jesus was recipient all that was highest in his tradition. took the highest ideas of God which y had attained and abandoned only at tended to limit or damage the best. us, he presented men with a view of d so morally majestic as to effect a ritual revolution . . . a new dispensa- n had unquestionably come. A narrow lusiveness and a limitation of the ereignty of God to his chosen people no longer possible.

'He brought God out of the clouds of speculation into the common life of every day. But the real revelation was not in the words but in the peaker . . . God is still King, Judge, Sovereign, yet the whole atmosphere of religion is changed. For obedience o a Father is something different rom obedience to a king."*

e change which had come to pass was m obedience to a law to the disciple- p of a person. What Jesus taught, he s, and called men to follow in the way. nsider Jesus' own sense of obedience as norm of Christian response:

'My meat is to do the will of him hat sent me and to accomplish his vork." John 4: 34

'I seek not my own will, but the will f him that sent me." John 5: 30

"For I am come down from heaven, not to do mine own will, but the will of him that sent me." John 6: 38

In the Prayer, he taught his disciples, "Thy Kingdom come, thy will be done, as in heaven, so on earth." Matthew 6: 10

Furthermore, on the way in which others should live he said, "For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Matthew 12: 50

"Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Matthew 7: 21

To this end, it seems, the whole energy of Jesus was directed, to do the work of God's agent, His perfect Son.

Let me then come briefly to a final section and point out how I apply this theme in my preaching. First, to summarize: God's deliverance in the Exodus, and in Jesus Christ, are both revealing events. The Christian's basic call to worship is, "O come, let us magnify his name together." A God so wonderful is deserving of men's highest praise and most ardent devotion. This is the theme of my preaching applied to personal and public worship. In the Palm Sunday story, you will recall both the Pharisee's words, "Teacher, rebuke thy disciples," and Jesus' reply, "Verily, if these should keep silence the very stones would cry out." The neglect of worship is an exercise of man's freedom, but it is not such an exercise as ennobles man but one that degrades him. Worship of the most high God is Christian obedience. It is the obedience of the heart. In the New Testament the transition, already foreshadowed in the old dispensation, is fully accomplished, from obedience to law to a new obedience of love.

* W. G. D. MacLennan, "The New Norm Life," *Interpretation*, July 1950, p. 287.

Christian service, Christian citizenship, Christian socal action, I care not what term is used, are all in the area of Christian response, Christian responsibility, Christian obedience. In the stewardship film *And Now I See* put out by the Lutherans a number of years ago, the milk man is discovered leaving bottles of milk at the door of a family who needs it, and who cannot pay for it. Someone begins to comment that this is very nice of him, and the milk man answers brusquely—almost roughly—"Well, why shouldn't we? We're Christians, aren't we?"

Or take that wonderful story of Donald Fraser, about to leave his life-long mission in Africa to return to Scotland. The natives whom he has loved and served so long draft a memorial, and in it these words: "We are ashamed not to have caught the infection of a like heart." It is the business of Christians to be doing Christian deeds of love and service.

Concerning Christian stewardship: we are called upon to give: To those who claim that we should not ask for money in the church, my response is the greatness of God's Deliverance. If God so loved us, ought we not so to love one anc Our money represents our life. Fro time of Peter's confession, Jesus c upon his followers to be faithful unt end. He never lorded it over them let them know that he expected obedient following.

We read, in the scripture for Palm day,

> "Go into the village opposite, wh on entering, you will find a c tied . . . untie it, and bring it he If any one asks you 'Why are y untying it?' You shall say, 'the L has need of it.' "

This is the expectation of Chris concerning all their choice and trea possessions; the Lord may one day "I have need of it," and when the comes, Christian obedience is to r gladly what our Lord needs, and him for our privilege of sharing i continuing incarnation.

The essence of my preaching, the this: God has redeemed and deliver "We were slaves, but we got a "Praise be to God who giveth us victory through Jesus Christ our L "We love, because he first loved u

LETTERS TO THE EDITOR

ear Editor:

I am grateful for Mr. Scotford's article in the utumn issue of the QUARTERLY, "Don't Advertise Sin." It has helped me to see this pitll more clearly in my own life and ministry id the need to focus on the appealing Christ. brings into clearer perspective this matter as see it in my ministry here with the nervous erson who accentuates the negative and feeds his frailties. It underscores the need for e Christian answer of a God of grace big ough to deliver from sin and transform e.

Sincerely in Christ,
DAVID W. EMMONS
Hidden Springs Centre
Paris, Ontario

ialogue

ear Editor:

When the institution of full-time conrence (Synod) Executives occurred there ere no very definite rules laid down about hat the Executive should do or not do in lation to the congregations or the individual embers within the bounds of the Conference ynod). But it was made quite clear that e Executive was to be "a pastor to the astors."

Just what should (or can) a local pastor if he is caught in a situation something e this? The Conference Executive becomes close friend of a certain leading layman in s congregation, and it happens to be a kind "Diotrephes, who likes to put himself first." ne Conference Executive uses this personal iend of his as his contact man with the ngregation. He visits him frequently and lls him on the phone about church matters, idently accepting his word as the gospel uth without ever entertaining the thought at there might be another side to the matter at is being reported. No other layman is us contacted. The local pastor himself is actically never contacted.

The partiality thus shown has a disturbing d divisive effect on the congregation; espeally so, since they find it quite difficult to ut up with the domineering ways and terrible mper of the Executive's favorite layman. he pastor hesitates to talk to the layman or e Executive about the matter, for fear that might alienate both of them, get himself into considerable trouble, and cause more ill will and division in the congregation.

Perhaps someone will give me some advice.

Sincerely yours,
A Pastor

Dear Editor:

I have looked over the little booklet *What is Adequate Support for Ministers?* I think it is very good.

Now I would like to make a suggestion along another line which I believe is needed just as urgently. I think a booklet could be put out for ministers on *How to Get Your Church to Pay More Salary.* Here are some of the things which it ought to stress:

1. *Pastoral Calling.* People do not care to give much to a church where they never see the minister except in the pulpit.
2. *Preaching.* A lot of preaching shows lack of adequate study and preparation. It does not draw people to the church for spiritual food.
3. *Use of denominational materials* in the fields of Christian Enlistment, OCWM, Evangelism, Christian Education, Youth Work, and Christian Social Action. At least 75% of these materials can be used by the local minister "as is" if he will only put forward a little effort in educating himself along these lines and then his people. Far too many ministers pride themselves on their use of "File 13." A minister who does not use these materials is shortchanging the effectiveness and drawing power of his church—and thus shortchanging his own salary.
4. *His own Personal Reading.* A man who reads has something to give to his people. It also enables him to keep up with what is going on in the various fields of church work. He therefore has something to give to his people. This, in turn, means that they want to give him something in return also.

A minister has to give more than he is getting paid for or he is not worth what he is getting. I have found almost invariably that where a minister really puts something into his work and the church begins to grow, that the people are not only willing but anxious to bring his salary up to proper levels.

I shall make use of the pamphlet which you sent amongst our churches. I think we have needed this for quite some time. Is there, however, a possibility of getting the ministers to look at their own side of the picture?

Cordially yours,
A Conference Executive

Fathers and Brethren:

Last week a letter came to my desk from one of our pastors, saying, "Why coul my brother ministers have rallied to help me when my life collapsed around me? did I have to be the butt of their criticism and censure instead of receiving thei port?"

Only weeks before, in a small group of ministers, I had asked what we could help another pastor in trouble, and I received at least two comments to the effect "It's his own fault. He had it coming to him."

Does all of this mean that we are essentially un-brotherly?—that we are ju eager to tear down a comrade as the next man? that we resent the rise of an person and take joy in his downfall?

We should have a special imperative to extend to a minister in trouble the of Christian love—to understand his difficulties, and be to him a brother rather a judge. Instead there is, within each of us, a certain perversity which causes view the mismanagement of their lives on the part of others with an almost mal satisfaction. It often seems that we are never so much like the priest and the Lev the parable as when the one half-dead by the wayside is another priest or Levite.

Sometime ago we published in the QUARTERLY a *Code of Ministerial Ethics* in w we spoke as follows concerning the minister's relationships with fellow ministers:

"The minister has a relationship of frankness, cooperation, and mutual helpfu with other ministers.

The minister does not interfere with the work of another parish. Especially he a the practice of proselyting.

The minister does not perform ministerial acts in another parish, except in instances and upon the request of the minister of the other parish.

The minister speaks well, or not at all, of a fellow minister. This is especially for 'sucessors and predecessors.'

The minister who has been succeeded by another never interferes with the wo his successor. This includes the retired minister, or the minister without charge, of necessity resides within the bounds of any former parish.

The minister is cooperative with ministers of other denominations."

Ours is often a lonely calling. The pastor has enemies enough, both withou within. The censoriousness born of professional jealousy has no proper place among

Thank God, there are other examples which could be cited in which the pas fraternity has rallied to the support of one in trouble with vigor and at some sac This is as it should be. In a Church which has no Bishops to uphold the parish c we must be one another's Bishops, not to exercise authority but to care.

Fraternally yours,

HAROLD H. WILKE